

THE
AGE TO COME
AND
MILLENNIUM
REFUTED.

Revised and Enlarged Edition.

By D. S. WARNER.



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The Age to Come

....AND....

Millennium Doctrine Refuted.

WE can account for all the notions and theories of a coming millennial reign and a more favored age of salvation and divine glory on earth, by one single sentence. It all grows out of a failure to apprehend and enjoy the salvation and eternal glory that belongs to this last and best dispensation of God's love and mercy. And there is one sure and inevitable end to the entire doctrine and belief of millenniumism in all its maze of confusion and multiplicity of opposite theories; and that is New Testament salvation and the illumination and guiding of the Holy Spirit. Bible holiness will soon discover to any intelligent mind a reign of spiritual blessedness in Christ Jesus, that far exceeds the fancy pictures of a literal reign of Christ on earth. It is a very natural and easily introduced deception of the devil, for men who live so far beneath the glory of this dispensation, to conclude it must be reached in some future and more blessed age. Of course we know there awaits for the righteous, a place and state of eternal rewards, in an immortal and glorified body in heaven. Yes, in heaven which is the place of God's supreme

throne and the home of the angels. But everything promised in the kingdom of God's grace, and to be realized in this world, up to the moment of the general resurrection and the utter destruction of this earth, is now attainable in Christ Jesus.

Whatever may have been the motives and sincerity of men who have believed in any future plan of salvation, all such theories are the devices of Satan to deceive souls. About all doctrines of devils may be summed up under two heads; namely these: "Some other way but Christ" and "some other time but now." But the word of God positively assures us that there is no other saving name, no other way but Christ. And "behold, now is the accepted time; behold, now is the day of salvation."

Universalism once taught that everybody, regardless of character, went direct to heaven from their dying bed. But that creed was so obnoxious to both reason and the Bible, that it was generally dropped or exchanged for the doctrine of hell redemption. This theory so directly opposite to the word of God, was also found untenable and it was necessary to revise the creed and give it a new dress; and thus the "AGE TO COME" creed has been devised by the father of lies, and for the same object the former theories were propagated; namely, to turn men's eyes from Christ, the only hope of a lost world, and from "now," the only day of salvation.

In this little booklet we shall treat all together, the many different doctrines called "The Age to Come," "Millennium," etc. Though the theories are nearly as numerous as their advocates—for scarce any two fix it up the same way,—the same line of scriptures will overthrow every one of them. In the name of the Lord Jesus Christ, and for the salvation of souls for whom he died, we shall prove this entire notion

of another and better age to come, a delusion of Satan, a false hope to keep men from embracing the true and only hope of eternal life now attainable in Christ Jesus. We shall prove to every honest reader that not one of all the opposite theories of a thousand years literal reign of Christ on earth, is supported by a single text of scripture. Neither do we give our own opinion in the matter, but with authority given us by the Lord Jesus and the Holy Spirit, we shall simply set forth the word of God.

- 1ST. WE SHALL PROVE THAT WE ARE IN THE LAST DISPENSATION OR AGE OF TIME.
- 2D. THERE IS NO MILLENNIAL REIGN OF RIGHTEOUSNESS JUST PRIOR TO CHRIST'S SECOND ADVENT.
- 3D. THE GREAT EVENT WE ARE TO LOOK FOR IS THE SECOND COMING OF CHRIST.
- 4TH. IN THE HOUR OF HIS COMING ALL THE DEAD WILL BE RAISED.
- 5TH. THE FIRST AND SECOND RESURRECTION EXPLAINED.
- 6TH THE SECOND COMING OF CHRIST WILL BE THE DAY OF JUDGMENT, AND WILL SEAL THE FINAL DESTINY OF ALL MEN.
- 7TH. AT THE SECOND COMING OF CHRIST THE ATMOSPHERE, THE EARTH AND THE WORKS THAT ARE THEREIN SHALL BE BURNED UP.
- 8TH. THE BINDING AND LOOSING OF SATAN.
- 9TH. WHO REIGNS WITH CHRIST A THOUSAND YEARS, AND WHERE.
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- 11TH. THE TIME OF RESTITUTION OF ALL THINGS.
- 12TH. THE NEW JERUSALEM.
- 13TH. THE NEW HEAVENS AND THE NEW EARTH.
- 14TH. THE KNOWLEDGE OF THE LORD SHALL COVER THE EARTH AS THE WATERS COVER THE SEA.
- 15TH. HISTORY OF THE MILLENNIUM.

Mary Bowser, gift, 8-17-77, A.G.

No. 1. THE PRESENT IS THE LAST DISPENSATION OF TIME.

Taking up our first proposition we prove that the present is the last dispensation or age of time.

All through the Old Testament the present dispensation was prophesied of as "the last day" and "the last days." What does this mean, if not what it really affirms? In Micah 4: 1, 2, the coming of Christ, the establishing of the mountain of the Lord's house—his church—and many nations flowing into it, the law going forth of Zion, and the word of the Lord from Jerusalem, was to take place in the last days. Now this clearly refers to the church of God established at Jerusalem and the gospel going forth from that place to all nations on earth. So the last days began with the New Testament dispensation. It is not necessary to multiply texts of prophecy.

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."—Acts 2: 16, 17.

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1: 1, 2.

"Who verily was foreordained before the foundation of the world, but was manifested in these last times for you."—1 Pet. 1: 20.

Here is the testimony of two inspired apostles that "these" be the last days. The last of these in the direct translation from the Greek in the Emphatic Diaglott reads thus; "having been manifested but in the last of the times." The Revised transla-

tion renders thus: "who was foreknown indeed before the foundation of the world, but was manifest at the end of the times for your sake." This is positive and clear. Christ's first advent into the world was in the "last of the times," "the end of the times." If there were a single text in the Bible that teaches another dispensation of time it would be a direct contradiction of the above scriptures.

The apostle John is very positive on this subject.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."—1 Jno. 2: 18.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts."—2 Peter 3: 3.

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."—Jude 17, 18, 19.

Here we are told that there would come scoffers in the last days, and that the same have already appeared. The first, direct from the Greek is, "will come in the last of the days." The second, "in last time." So we are in the last of the days—ages—in the last time. Hence that an age of time is yet to come, is utterly refuted.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him: in whom also we have

obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. 1: 9-11.

This is very clear and conclusive. The marvelous treasures of grace, and riches of glory that God now gives us are just what he purposed to bestow "in the dispensation of the fullness of times." The apostle here asserts that we now enjoy the good things that God purposed to give in the "dispensation of the fullness of times." Therefore we are in that dispensation. "The dispensation of the fullness of times," can mean nothing but that dispensation which makes time full, or the last dispensation of time. "Time is a measured portion of duration." We are then in the last measured portion of duration. Hence there is no age to come, no measured off thousand years. No. Time fills up with this dispensation and only eternity remains. The Emphatic renders thus: namely, these good things come to us in "an administration of the fullness of the appointed times, to reunite all things under one head, even under the Anointed One, the things in the heavens and the things on the earth." This union of the saints, even as the Father and Son are one, is the plan of God for this dispensation, as the whole Word teaches. Paul "bows his knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. 3: 14, 15.

"There shall be one fold and one shepherd."—Jno. 10: 16. Here then we have the last dispensation of time, the last age of probation.

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9: 26.

"Consummation of the world."—SAWYER.

"But now once for all at a completion of the ages."
—EMPHATIC.

"Now once at the full end of the ages."—YOUNG'S
TRANSLATION.

"Now once for all in the end of the ages."—RE-
VISED TRANSLATION. BIBLE UNION. WAKEFIELD.
THOMPSON.

Had it been in the singular, "the age," it might be thought to mean that he appeared in the end of the Jewish age. But *aionon*, is clearly in the plural. The end of the ages, must evidently mean that Christ was manifested in the ending up age of time. This is so clear that there is no appeal from it. The present, being the completion of the ages, utterly excludes the idea of another age to come.

We will next notice some texts that false teachers wrest into a defense of a coming age of time.

"But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus.—Eph. 2: 4-7.

Verse 7, in the Emphatic Diaglott is rendered thus: "In order that he might exhibit, in THOSE AGES which are APPROACHING, the SURPASSING wealth of his FAVOR, by kindness toward us in Christ Jesus."

Ages do not always mean dispensations. It simply denotes periods of time. Thus in the present dispensation we have had the apostolic age, the "dark age," the Protestant age, and now we have reached the evening light age. The question is, Do the above ages to come, refer to ages and centuries in the present dispensation, or to an age to follow

the present Holy Spirit dispensation? Let the Word answer. We are told that God raised the primitive saints and apostles up together with Christ and caused them to sit with him in heavenly places in Christ Jesus; that in the ages then approaching he might "shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." It is a fact that the grace of God that has come down through the ages from the apostles to us, have come through the apostles' salvation, inspiration and writing. Hence it is a fact they were lifted up, that in the ages following them to the end of time, the grace of God might be shown forth. Not one thing is here promised to the ages to come excepting apostolic salvation; hence there is not the slightest intimation here of another dispensational age to come, with other means and agencies of salvation than those now tendered to us through Christ and the apostles.

The uniform voice of the entire Bible is that the gospel of Christ offers the last hope of mercy to Adam's fallen race. When the gospel shall have been preached in all the world for a witness to every nation, then shall the end come. The end of what? The end of time, the end of salvation. Then shall the kingdom of heaven be shut, and all standing without shall be cast into hell. Then shall the end come. "But the end of all things is at hand; be ye therefore sober, and watch unto prayer."—I Pet. 4:7. The man that reads these words and says in his heart, "I will live and die in my sins, and after this life God will save my soul," simply presumes to make God a liar, to indulge the present lusts and desires of his depraved heart. "The end of all things is at hand," saith the Word. "Another age of redemption is coming," saith the devil's false pro-

phets. "Let God be true and every man a liar." "Behold now is the day of salvation; behold now is the accepted time," saith the Lord. "The Age to Come will be the time of salvation," says the disputer of this world, the enemy of truth.

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2: 1-3.

Here is the salvation published by Christ and confirmed by his apostles. It is a "great salvation," a perfect redemption; and how shall we escape if we neglect it? How? The Bible only answers by saying there is no escape.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape."—1 Thess. 5: 2, 3.

There is no escape to men who neglect this great salvation that is now offered through the Lord Jesus Christ. So positively asserts the word of God, but hell redemption Age to Come preachers of Satan say there is another chance to come. God help men to repent of their wicked presumption! "He that being often reprov'd and hardeneth his neck shall suddenly be destroyed, and that without remedy."—Prov. 29: 1.

That there is no age to come with superior means of salvation, is evident from the fact that perfection is ascribed to the present plan and provisions of grace.

"For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw

nigh unto God." By so much was Jesus made a surety of a better testament.

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7 : 19, 22, 25.

The law was not perfect as a means of salvation, but the bringing in of a "better hope," contained in Christ's "better testament," does make us perfect, and by this perfect hope we now draw nigh unto God, through Christ who is "able to save them to the uttermost that come unto God by him." Uttermost salvation is now offered to mankind, and no future plan can exceed that which is already the uttermost grace of God.

"For by one offering he hath perfected forever them that are sanctified."—Heb. 10: 14.

"Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."—Heb. 13: 20, 21.

"Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."—Phil. 3 : 15.

"Howbeit we speak wisdom among them that are perfect."—1 Cor. 2 : 6.

Perfection is provided for in Christ, is received through his grace, enjoyed, and testified to in this life. The all-wise God himself can add no improvement to that which is already perfect. The perfections of gospel redemption, are:

1. Perfect provisions are now made to save and preserve men and women free from all sin, in the holy image of God.

2. The highest inducements are held out for men to embrace the same.

3. The most solemn warnings are given as to the fatal results of neglecting so great salvation.

4. The most powerful attractions that Heaven can devise, now center in Christ, the crucified Son of God, set forth before us.

5. The eternal truth of God, and his exceeding great and precious promises, sealed by the blood of Christ, backed up by miracles, and confirmed by the oath of the Almighty, is the best possible foundation of faith God can ever give to man. Having even "spoken to us in these last days by his Son."

6. The Holy Spirit, the peculiar heritage of this dispensation, is the most potent agent to convict the world of sin, of righteousness and of judgment to come, and quicken men into life, that the eternal God-head can employ, being the effectual operation of the Almighty Himself.

Since God invested man with the power of volition, he will never ignore his own work, and save man against his will, and "what can the Almighty do more than he has done?" So the poor deceived soul who consoles himself that he can live in sin here, and a more effectual plan of salvation will fit him for heaven in a future age, will wake up to find he had rejected the only perfect salvation, and the infinite love of God, and believed a lie that he might be damned, who had pleasure in unrighteousness, and chose not the love of the truth that he might be saved.

But will there not be a future chance for the heathen who heard not the good news of Christ's death for them? "These having not the law are a law unto themselves."

"Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else ex-

cusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."—Rom. 2:15, 16.

This is plain. "In the day when God shall judge the secrets of men by Jesus Christ, according to the gospel," some will be judged by the moral law written in their hearts, their conscience accusing or else excusing them. The faculty of right and wrong is a constitutional part of man's being. While the standard varies according to the degree of light received, the sense of moral responsibility is universal. And everybody will be judged by the standard of his highest conception of right; and "as many as have sinned without law [any divine revelation] shall also perish with^{out} law; and as many as have sinned in the law shall be judged by the law."—Rom. 2: 12.

The Age to Come theory teaches that men who have died without having received the gospel, or who had but partial teaching of the same, will have another chance in the future. The above Scriptures prove the theory false. Because it positively teaches that the final day of judgment will find men who were never blessed with the light of divine revelation, and they will be judged by their own best idea of what was right. While the gospel brings to men an exalted privilege of soul advancement in knowledge, righteousness and bliss, it will be more tolerable for the heathen that never heard it, in the day of judgment, than for all who have the gospel, but through the devices of Satan, neglect its great salvation.

The many clear and positive Scripture proofs we have cited, that this is the last dispensation of time, leave no possible chance for another measured portion of time for this world. To assert such a thing is to positively contradict the word of God.

The only possible chance for the Millennium is to bring it into this dispensation, just before the coming of Christ. Most sects in the past located it there; but when the signs of his coming compelled them to drop that notion, they fixed it after the second advent.

2d. THERE IS NO MILLENNIUM REIGN OF RIGHTEOUSNESS JUST PRIOR TO CHRIST'S SECOND ADVENT.

"And as it was in the days of Noah, so shall it be also in the days of the Son of man. * * * Even thus shall it be in the day when the Son of man is revealed."—Luke 17:26, 30.

When the Son of man shall be "revealed from heaven in flaming fire, taking vengeance upon the ungodly," this world shall be found in a Sodom state, and not in a millennial glory.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud," etc. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim. 3: 1, 2, 13. A general reign of deception, evil men, and seducers, waxing worse and worse, are the general characteristics of the human family at the approach of the end of the world. This corresponds with the words of Christ in Matt. 24:11-13: "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

It will be a time when men shall be subjected to great endurance. This would not be the case if righteousness generally prevailed. This time of endurance shall extend even "unto the end." Now

this is a part of the Savior's answer to the question, "What shall be the sign of thy coming, and of the end of the world;" hence describes the state of things just prior to his second coming. And these things, we may truly add, are just now present, so we know that the coming of the Lord is nigh, by the signs he has given us. This state of general deception, iniquity abounding, and the love of many waxing cold is declared to be the result of "many false prophets," who "shall deceive many." Have they made their appearance? and who are they? Answer:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."—2 Pet. 2:1-3.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."—2 Pet. 2:17.

And all this deceived generation of formal scoffers asw to be in the last days. 2 Pet. 3:3. At the very time when men should be looking for Christ's coming, these scoffers are saying, "Where is the promise of his coming?"—3:4. Does this look like a general reign of righteousness just before Christ's coming? Nay. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron,"—1 Tim. 4:1, 2,

"How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."—Jude 18, 19.

We have but to look at the sensual and devilish festivities, and shameful entertainments of to-day to see this fulfilled. "These be they who separate themselves, sensual, having not the Spirit." Is not the religion prevalent to-day all separated into schisms and parties? And where is there a possible chance for a general reign of righteousness before the coming of Christ, when it is expressly stated that this great mass of deceived souls "will wax worse and worse," until the "wickedness of the earth" shall be so great, the sickle of divine wrath shall be thrust in, for the harvest of sin will even be ripe for judgment? Joel 3:13. This line of prophecy might be very much drawn out, but enough proof is here given that there will be no general reign of righteousness on earth this side of Christ's coming.

However we should say the Scriptures do clearly teach that a pure, and perfectly holy remnant shall be gathered out of the mass of corruption, who shall be arrayed in white raiment, the bride of the Lord, and ready for his coming. And that is even now being accomplished.

By two lines of positive New Testament Scriptures we have proved that there will be no general reign of righteousness on earth before Christ's coming, and no millennial age after his coming. Then there is absolutely no such thing to be looked for.

**3d. THE GREAT EVENT WE ARE TO LOOK FOR IS THE
SECOND COMING OF CHRIST.**

Since the first advent of Christ into the world in the flesh, his further coming was prophesied of only in two forms.

1st. In the power of the Comforter.

2d. His literal second advent.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."—John 14:15-18.

Here we see his coming is clearly identified with the coming of the Holy Spirit, which was to result from his going to the Father.

"A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father."—John 16:16.

His coming in the Spirit was to be in a little while after his departure in the body. This was fulfilled on the day of Pentecost, and has been repeated from that time to this, in every wholly sanctified and fire-baptized disciple of Christ. Besides this coming of Christ in the power of the Comforter there is no coming promised but his second literal and visible coming at the end of the world to judge and reward all men.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel. Which

also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:9-11.

This is a plain statement. "This same Jesus * * * shall so come in like manner as ye have seen him go into heaven." He went bodily and visibly; in like manner he will return. "A cloud received him out of their sight," so he will also come in a cloud. And just so the word of the Lord repeatedly affirms he will come.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. 24: 30.

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Matt. 26: 64.

"And then shall they see the Son of man coming in the clouds with great power and glory."—Mark 13: 26.

"Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Mark 14: 61, 62.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the power of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21: 25-27.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen!"—Rev. 1: 7.

Here are six declarations that he will come in "a cloud," or "in clouds." And at that time the "judgment will be set," and the beast (all false religion) destroyed. Some of the latter-day blind teachers have imagined that the clouds mean trouble, and that he has already come in the present religious commotions and revolution of thought that is going on in these last days. Some of these teachers acknowledge still another, a personal coming, and others think there is no other coming of Christ to be looked for. But this modern "presence of Christ" theory is without foundation in the word of God. The testimony is that when he comes in the clouds of heaven every eye shall see him; which is not true of his spiritual presence, in which he manifests himself to the saints and not to the world.

And this solemn and awful event is what the church of God in this present age is repeatedly charged and admonished to look for and be ready for. Thus the disciples asked the Lord, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matt. 24: 3. Two whole chapters are devoted to the answer of these questions. The two last things being coincident, the questions really relate to two events. First, when will the temple and Jerusalem be destroyed? and what are the signs of his coming? The first question is answered in verses 15-18, which will be more easily understood in Luke 21: 20. In Matt. 24: 31-33 the Savior gives us a clear sign of his speedy return. But the burden of his teaching is to warn the church to be ready for his second advent.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Matt. 24: 27.

He tells us plainly that "all the tribes of the earth shall mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Ver. 30. "Watch therefore; for ye know not what hour your Lord doth come."—Ver. 42. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."—Ver. 44. These admonitions are repeated over and over in the two chapters. It cannot be denied that Christ solemnly charged the church in this present age to look for his second advent as the next great event to transpire. The apostles continue the same earnest charge upon the church to the close of Revelations. This fact is so prominent in the New Testament that it is useless to cite scriptures. It is an undeniable fact that the church in her present condition is instructed to look for Jesus to return, visibly from heaven, with power and great glory. But not one plain New Testament text instructs us to look for a pre, or post-millennial reign on earth. But we shall now proceed to show just what will take place at the time of his coming.

**4th. IN THE VERY HOUR OF HIS COMING ALL THE
DEAD WILL BE RAISED.**

Christ plainly says it will take place "at the last day."—John 6: 39, 40.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to

the working whereby he is able even to subdue all things unto himself."—Phil. 3: 20, 21.

Here the great change of these mortal bodies like unto Christ's glorious body, which refers to the resurrection, is associated with the return of our Lord Jesus Christ from heaven.

Daniel, looking forward with prophetic eye to the very end of time, beheld the general resurrection, and thus describes the same:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12:2.

Thus it is rendered by Young: "And the multitude of those sleeping in the dust of the ground do awake, some to life age-during, and some to reproaches—to abhorrence age-during." You see, dear reader, that it is the entire multitude of them that sleep in the dust, that shall arise at that time.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15: 20-26.

The following facts are here clearly stated: 1st, All of Adam's race will be raised from the dead. 2d, This resurrection will take place at the time of Christ's coming. 3d, "Then," namely, at that time of raising the dead, "cometh the end." The end of

time, the end of probation, the end of this world, the end of the reign of Christ, as the second person. Christ, having accomplished the work given him by the Father, delivers up the kingdom unto the Father, that God may be all and in all. See verse 28. The redemptive plan is now finished. The sacrifice for sins was offered: the Spirit came and strove with all flesh; the gospel was published to all nations; Christ reigned till he put all enemies under his feet; all the dead are raised and judged; eternal rewards and punishments are meted out to all men; and God no more reigns particularly in the Son, but he reigns all in all, without respect of personality, as from all eternity.

"But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Right here millennial imagination brings in, "Then cometh a thousand years reign of Christ, after which the second resurrection." But God's word utterly cuts off their fancy-created literal reign. It is positively asserted that with the resurrection of the righteous "comes the end." Yea, "the end of all things is at hand." Instead of setting up a millennial reign, Christ will then deliver up the kingdom and cease to reign. There is no possible evasion of the truth. "Then cometh the end," cannot be made to mean, "after a thousand years cometh the end." If the inspired statement is truth, the latter is false. Nor can anything be proved by the silence of verse 23, concerning the wicked. There only the hope of the church is spoken of, but all the dead are brought into the same resurrection in the preceding verse. "For as in Adam all die, even so in Christ shall all be made alive." Ver. 22. That there is no second resurrection to follow this is again positively proved in the same chapter, in verses 51 and 52—"Behold I

show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"We shall not all sleep, but we shall all be changed." Surely no one will undertake to deny that the apostle here speaks of a resurrection which includes the church. But it is not confined to one class of the dead; it includes all classes. "The dead" evidently means all the dead. Two things are positively proved; by "we" the apostle includes all Christians, and by the "last trump," he utterly denies that another trump will call forth the wicked from their graves a thousand years later. Therefore the resurrection of all the dead will take place at the time of Christ's coming.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thes. 4: 13-17.

Here again the resurrection of the dead, we are plainly told, will take place at the time when the

Lord Jesus "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," the last trump. Here again only the righteous are spoken of, because the apostle was treating on the hope of the church.

We wish to call attention to this expression: "Them also which sleep in Jesus will God bring with him." In many minds a mistaken idea has been attached to these words. It has been supposed to refer to the spirits that have gone to be with Christ, he will bring them with him. But, beloved, those spirits have not been asleep. That state is only and ever referred to the body, when speaking of the deceased. Only the dust returns to the earth, while the spirit returns to God. Eccl. 12: 7. And only that part which goes into the dust of the earth is said to sleep. Dan. 12:2. "And the graves were opened, and many bodies of the saints which slept, arose."—Matt. 27:52. Bodies sleep in the grave, but spirits never sleep after death. Here beloved, is light from the Spirit of God. "Them also which sleep in Jesus will God bring with him." It does not say that Christ will bring them with him from the spirit world; but "they which sleep in Jesus will God bring with him;" namely, Jesus' resurrection had just been spoken of, and we are told that God raised him up. So in the last day he will also raise us up with him. As he raised his Son from the dead God will with him also bring us from our graves. His resurrection is the pledge of ours; so as he rose we also shall rise with him.

"For since we believe that Jesus died and rose; so also (we believe) that God, through Jesus, will lead forth with him those who fell asleep."—EMPHATIC DIAGLOTT.

"For if we believe that Jesus died and arose, thus also will God lead forth those who fell asleep, through

Jesus, in conjunction with him.”—ROTHERHAM.

These translations make the matter plain. It is God who will bring forth our bodies out of the grave, together with Christ's body which he has already raised. The language refers to the part of man which sleeps in the grave, which God will lead forth from the same: and not to the spirits that dwell with Christ, and do not sleep, which will, it is true, return in that day and reanimate these bodies.

These texts clearly establish the fact that the coming of Christ will be the instant of the general resurrection of all the dead. But what about



5th. THE FIRST AND SECOND RESURRECTION?

There are, it is true, two resurrections spoken of in the Word. One lesson from the Great Teacher sent from heaven, will make this matter plain.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”—John 5: 24-29.

Reader, do you not see two resurrections here placed side by side? Need anything be plainer than this explanation of the two resurrections? The first a spiritual resurrection, the second literal. The first was progressive, or a continuous operation throughout the gospel era. It was then present, and yet to come. It was personal and conditional. "The dead shall hear the voice of the Son of God, and they that hear shall live." Namely, they that hear with acceptance of the same. Again, they receiving this resurrection are justified from all their sins, and "shall not come into condemnation, but are passed from death unto life." The first resurrection, therefore, embraces only one class.

On the other hand, the second resurrection is not progressive, but shall take place in one hour. It was then, and is still in the future. It is unconditional. It will be a literal resurrection from literal graves. It will be universal. "All that are in the graves shall hear his voice, and shall come forth." Being universal, it embraces all of the two great classes of the human family, they that have done good, and they that have done evil.

We have always found teachers of the two-literal-resurrection theory very ignorant of this first spiritual resurrection. But we find it taught elsewhere in the Word. All sinners are declared dead in trespasses and sins. "To be carnally minded is death."—Rom. 8: 6. "Sin, when it is finished, bringeth forth death." Jas. 1: 15. "She that liveth in pleasure is dead while she liveth."—1 Tim. 5: 6.

Therefore sinners are commanded to rise from the dead. "Awake to righteousness and sin not."—1 Cor. 15:34. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. 5:14.

So, likewise, when men and women get saved in Christ, an actual resurrection from the dead takes place. "Even when we were dead in sins, hath [God] quickened us together with Christ (by grace ye are saved)."—Eph. 2:5.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."—Col. 2:13.

"But yield yourselves unto God, as those that are alive from the dead."—Rom. 6:13. Yea, saith the beloved apostle, "We know that we have passed from death unto life."—1 John 3:14.

With all these scriptures before us, three things are conclusive and undeniable. First, the spiritual work of God in our souls is a real, and indeed very important resurrection. Second, that it precedes in point of time, the literal resurrection of either the just or unjust. Third, it being an actual resurrection, and antedating all others, must, of necessity, be the first resurrection.

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**6th. THE SECOND COMING OF CHRIST WILL BE THE
DAY OF JUDGEMENT, AND WILL SEAL THE
FINAL DESTINY OF ALL MEN.**

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works."—Matt. 16:26,27.

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the

gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thes. 1:7-10.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. 4: 1.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 8.

"And Enoch also, the seventh from Adam prophesied of these, saying, The Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15.

Let us now glance briefly at all the above texts. The first in Matt. 16, is a blast of warning to all men, that Christ will come in the glory of his Father, "and then" at that time, "he shall reward every man according to his works," and then there shall be no more escape from sin, but the wicked shall have forever lost their soul.

No place is left for a thousand years of millennium in 2 Thess. 1:7-10. The next great event that God's people are instructed to look for, is the revelation of Jesus from heaven. Not to save the ungodly, as the Tower of lies in Pittsburg, and other blind sinners presumptuously teach; but "in flaming fire, taking

vengence on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Whose punishment will not be for a season, short or long, but "with everlasting destruction from the presence of the Lord, and from the glory of his power." Observe that on about every mention of the Lord's coming, it is said, he will come with "great glory," the "glory of his Father," etc. This very awful glory is what is going to drive the wicked from his presence, and from heaven forever and ever.

In 2 Tim. 4: 1, 8, it is positively declared that Christ will judge the "quick"—just changed to immortality,—and the dead,—just then raised from their graves,—at his appearing, and in that day the apostle and all who love the Lord's appearing, will be crowned.

In some places the resurrection, and the reward of the righteous only is spoken of in connection with the coming of Christ. The reason is simply because the hope and reward of the righteous alone were under consideration at that time. In other places we see both the lot of the just and the unjust spoken of as being eternally fixed at the coming of, and judgment of Christ. And in the above quotation from Jude 14, 15, only the ungodly are spoken of as meeting their awful doom at the coming of Christ; simply because Jude was there speaking of that class. In all such cases the whole scripture must be taken together, and not an isolated text.

Now let us have a solid lesson right from the lips of Jesus. He predicted the utter destruction of the temple. —Matt. 24: 2. The disciples asked him, "saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Ver. 3. The Lord found no fault with this coincident blending of his coming, and of

the end of the world. Let us take up the Savior's solemn lessons concerning the manner and results of his coming. In verse 27 we learn that his coming will be very sudden, even as the lightning.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—Matt. 24: 36-39.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Ver. 44.

The first of these scriptures scarcely needs comment. The second is a solemn charge upon the church of the present dispensation.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Verses 45-51.

This is very plain. The coming of Christ is a great and solemn event pending, for which the church is to look and watch, for which to be ready. That day and hour the Father only knoweth. It

will come unexpected to the "evil servants" the selfish and ungodly, as the flood came upon the antediluvians, and they shall all be cut off, and have their "portion with the hypocrites, there shall be weeping and gnashing of teeth." This does not look like a salvation millennium after Christ comes the second time.

In chapter twenty-five, the kingdom of heaven is likened unto ten virgins. All slept, referring to the general stupidity and formality that has prevailed. The cry "behold He comes," is the discovery and announcement of the signs of his near approach. The wise virgins are those saints who have their vessels (hearts) filled with the holy Spirit the Sanctifier. The foolish are all formalists, and deceived professors, who know they are not saved now, but hope to be some time in the future. At the coming of Christ their lamp (profession and hope) will be found going out. In the margin it reads, "our lamps are going out." In the very emergency for which their religion was clung to, it now fails them, and their false hope expires. O the millions that will meet the fate of the foolish virgins in that day! Will there then come a thousand years of mercy, offered to all of Adam's race? Nay, only "they that were ready went in with him to the marriage: and the door was shut." Too late! too late! No more opportunity to get ready, for all the foolish empty-hearted professors. Jesus will say unto them "I know you not." And in view of this approaching event, he solemnly charges all his saints, saying, "Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh."—Ver. 13. Language could not more clearly warn the church of God in the present stage of the kingdom, that the next event is the coming of Christ, and the fixing

of all men's eternal destiny. Doubtless the apostle Paul alluded to this lesson and admonition of Christ in his first letter to the Thessalonians.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief in the night."—1 Thess. 5: 2-4.

How awful the fact here announced! The masses will be suddenly surprised by the coming of Christ, the day of the Lord; which will not bring an age of salvation to Adam's fallen race, as the TOWER editor says, but "when they shall say, Peace and safety (dreaming of the millennium, etc.); then sudden destruction cometh upon them, as a woman in travail, and they shall not escape." But the illuminated saints of God understand the signs of the times; therefore that day will not come as a thief unto them. They are looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved."—2 Peter 3: 12. How dare man say another day of increased mercy is coming, when the word of God uniformly charges the present age that a sudden and final doom will close the present economy of divine mercy? When the devil himself told Eve that God knew his forewarnings would not come to pass if she ate the forbidden fruit, he did not more impiously lie in the face of God, than all "age to come" messengers of Sa'an do to day.

Returning to Matthew twenty-five, read the next parable of our Savior, verses 14-30.

"For the kingdom of heaven is as a man traveling

in a far country, who called his own servants, and delivered unto them his goods." Christ has delivered unto us his own goods, his Spirit, his power, his glory, his truth, his peace, his joy and grace, etc., all of which we are to use and develop for his glory, till he comes. The kingdom in its present condition, is composed of subjects under such responsibilities, and awaiting the return of our King, at which time we will have to give an account of our stewardship; namely, confront the final judgment. "After a long time the Lord of those servants cometh, and reckoneth with them."—Ver. 29. This must represent the return of Christ our king, and the judgment day. To the faithful it will be said: "Well done, thou good and faithful servant." Then comes the reward. But how will it fare with those who have not properly served the king? Will he give them another thousand years to repent, and receive eternal life? No. But the order will be, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."—Ver. 30.

These parables all strikingly teach the fact—that the kingdom of heaven *IS*,—*NOW IS*—in a state of expectancy, looking for the return of our great King, at which time our final reward will be meted out, and the eternal destiny of all men fixed. But dropping parables, the divine Teacher proceeds in direct narrative form immediately following the above texts, as follows:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25: 31, 32.

"Then shall the king say unto them on his right

hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Ver. 34.

"Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."—Ver. 41.

And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25: 46.

A final and eternal separation of the righteous and wicked shall take place. The wicked "shall go away into everlasting fire, but the righteous into life eternal." Now the question is, when shall this take place? Answer, "when the Son of man shall come in his glory." Not a thousand years after his second advent; but at the very instant of his coming. Surely no one but the devil himself, who disputed the word of God through the serpent, is satanic enough to dispute the above unequivocal statement of divine inspiration. But he who once had to speak through the serpent, finds many human tongues to serve his purpose to day.

Following the record of the church, and the destruction of beast religion, to the end of the present dispensation, we have then the following announcement:

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And behold, I come quickly; and my reward is with me, to give every man according as his works shall be.

Blessed are they that do his commandments, that

they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. 22: 7, 11, 12, 14, 15.

Here the instant of Christ's second coming, shall eternally fix the doom of all men, whether pure or filthy. Amen! Come Lord Jesus.

In all these scriptures Christ's second advent is urged upon the church in the present age as a strong inducement to watch and pray, to live holy, and be ready for the same, with the solemn warning that our eternal destiny, of either reward or punishment, will depend upon the condition we shall be found in that instant. Therefore the coming described is not one that will be pending in a future age, but the crisis that shall close the present age. Otherwise it would not have been charged upon this age to keep in view. He that is unjust, filthy, or righteous and holy, let him be so still, is directly connected with "Behold I come quickly, and my reward is with me to give every man—both saint and sinner—according as his works shall be." The coincidence of the coming of Christ and the general judgment is utterly fatal to the millennium theory.

**7th. AT THE SECOND ADVENT OF CHRIST THE
ATMOSPHERE, THE EARTH, AND ALL IN
THEM SHALL BE BURNED UP.**

The notion that a literal fire will sweep over this earth and renovate it, is without scriptural support. But let the Word show us just what will take place with this planet.

"Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief, in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

And account that the longsuffering of our Lord is salvation."—2 Peter 3:6-15.

Thanks be to God for this plain and positive lesson. This chapter is very important because it so fully sets forth what is only casually mentioned elsewhere.

The first verse here quoted, relates to the flood, in which we freely admit that the earth perished in a modified sense. Only the works therein and living

creatures perished. But we find a vast difference in the description of the final end of this earth. First, consider the difference in the destroying elements. Floods of water may carry away buildings, and wreck them, and wash the earth over cities, etc., but it has no power to take out of existence a single stone or piece of timber. Whereas fire actually consumes, and changes things from a visible existence into a small bit of ashes and vapor, and reduces even earth and stone back to a melted mass of chaos, as it was before the days of creation began. And we are plainly told that very destruction will come to pass. The heavens—the atmosphere which is often so-called, see Gen. 7: 3, 23. Jer. 9: 10. 10: 13. 14: 32. Zech. 8: 12,—“the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” Instead of conveying an idea to us that this last destruction will only be similar to that of the flood, a contrast is drawn between the two. The first was only by water; the next shall be by fire, and surely God knew that we understand the difference between the action of these two elements. Again, observe the contrasted extent of the two destructions. “The world that then was, being overflowed with water, perished.” But the next time both the heavens and the earth shall be dissolved. Again, right in the seventh verse we have a positive overthrow of the whole millennial theory. They tell us that this destruction by fire will only renovate the earth, and then there will be a millennial reign of one thousand years, after which will come the resurrection and judgment of the wicked. But the fire which they locate before the thousand years, the Word identifies with the “judgment and perdition of the ungodly,” an event which

they say will take place after the thousand years. Do you see the point? The very thing which they think will prepare the earth for their fancied millennium, God associates with that which they say will come after the millennium. So they are mistaken, or the word of God is wrong. But the word of the Lord is right, and every contrary doctrine is false.

Behold the harmony of divine truth! The scriptures very clearly teach that Christ will come in the end of the world, in the last day of the last age of time. It also informs us that the same will be the day of judgment. And here Peter tells us plainly that on that very day of his coming and the judgment, the heavens and the earth will be consumed, melted and destroyed. So it will indeed be the end of the world, the close of all time allotted to this earth.

On verse eight, theological speculators have taken the authority to say that the earth will stand, in its present condition, just six thousand years, and the seventh thousand will be a millennial rest. But no such thought is found in the text or context. "One day is with the Lord as a thousand years, and a thousand years as one day." The expression is simply used to assure us that the promises of God do not become doubtful because of long delay; that the word of God that is deferred two thousand years is just as sure as that which is fulfilled in the same week or month it was spoken. Just so the apostle Peter explains and applies his words in the next verse, saying, "The Lord is not slack concerning his promises, as some men count slackness." How do men count slackness? When men make promises, leaving the time indefinite, it is natural for us to lose confidence in the same in proportion to the delay. Men actually count others slack in their word if long

deferred. But God is not slack in his promises, as men count their fellowmen slack; nay, in this respect, a thousand years is with the Lord as one day. In other words, his promise is just as sure to come to pass though deferred ten thousand years, as if it were fulfilled in ten days. For two reasons this is so; he says, "I am the Lord, I change not," and "his covenant will he remember." He never changes his mind, nor forgets the words he has spoken.

In verses nine and fifteen, we have a plain statement of the Lord's reason for delaying his coming. It is that men may have an extended time for repentance, and salvation. Here again the Russel "Age to Come" is proved a delusion of Satan. He says, "Restitution work, which had a beginning in our Lord's ministry, was deferred until the Messiah shall come a second time." If this were true, the sooner he came the sooner salvation work would go on. But God's word authorizes us to say that his long delay is for the purpose of souls having an opportunity to repent and be saved, whereas his second coming will be the "day of judgment and perdition of ungodly men," the point at which all salvation work will forever be cut off.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—Ver. 10.

This is so plain that comment is scarcely needed. Christ told his church that he would come at a time when not looked for. Peter's words here convey the same idea. And in that day of the Lord's coming "the heavens" (the aerial heavens) will pass away with a great noise, and the elements shall melt; the earth and the works therein shall be burned up.

The atmosphere, earth, and all in it, even all the elements that compose this globe, shall be melted and burned up. In verse eleven it is again repeated that "all these things shall be dissolved," and we are solemnly charged in view of this coming crisis to live "in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens [air] being on fire shall be dissolved, and the elements [of this earth] shall melt with fervent heat." These scriptures it would seem, cannot be misconstrued. They emphatically teach us that the earth and all pertaining to it, at the coming of Christ and the day of judgment, will be reduced back to a melted and chaotic state, without form and void, as its matter existed before the six days of creation and which may have been the vaporous remains of some previously burned-up world in unbounded eternity past.

It cannot be denied that the very end which the apostle Peter pictures for this earth, accords with what astronomers have observed in the destruction of other planets. Some fourteen planets well known, and some of them larger than our earth, have been known to burn up, and after the great conflagration the telescope, when pointed to their location, found an empty space. The fact that this has taken place with other planets, confirms the foretold doom that awaits our sin-polluted earth. Let all our readers prepare for such an awful catastrophe; for as true as God has spoken, it will come.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

Oh that the vain speculators upon the solemn subjects of prophecy, and all their deceived readers, would stop and consider the loud warnings from the

Almighty everywhere associated with the second advent of Christ! Instead of ushering in an age of restitution of souls from sin, and millennial glory, it will consign to eternal despair all who will not be found "in peace, without spot and blameless." Reader, is that your happy condition just now? If not, rest not until the blood of Christ is applied, which "cleanseth from all sin," and "from all unrighteousness."

Turning to Revelations 20: 11-15 we have another picture of that last great day which exactly agrees with that given by Peter.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."
—Ver. 11.

Just as the astronomer found an empty space where once the planets were located amid the heavenly bodies after they were burned up, so in the day of judgment the heavens and earth that compose this globe will pass out of existence, and no place be found for them.

The second coming of Christ, the resurrection, the general judgment and the destruction of the earth, we have clearly proved will take place all in the last day of this dispensation. The same things are all brought to view in this lesson in Rev. 20. After speaking of the heavens and the earth passing away out of existence, the Revelator continues,

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in

them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire."—Verses 12-15.

Here again we see the dead, all the dead, coming forth from land and sea, and immediately the judgment scene follows, and the separation of the wicked from the righteous, "and whosoever was not found written in the book of life was cast into the lake of fire." The language clearly implies that in that day of final examination some will be found in the book of life, and others not. So it is impossible to locate this scene either at the supposed resurrection of the just before the millennium, or at the conclusion of it; when, it is thought, the wicked will be raised and judged by themselves. Nay, all are raised at the same time, and all are judged at the same time; nor will the earth remain for a thousand years literal reign, but will by the fire of God's judgment pass out of existence.

But such as wish this earth for their eternal abode, being earthly minded, place over against the testimony of Peter and John, these passages: "The earth which he hath established forever"—Psa. 78:69. "The world also is stablished, that it cannot be moved."—Psa. 93: 1. But these poetical sayings should not be so interpreted as to contradict plain and positive New Testament teaching. That the earth cannot be moved by any one but the Almighty is very sure. But that he who made it can move, and even destroy it, no sensible person will deny. Hence the words prove nothing against the burning up of this world. Psalms 78: 69 is rendered in "YOUNG'S BIBLE TRANSLATION" as follows: "And buildeth his sanctuary as a

high place, like the earth, he founded it to the age." It was the sanctuary that he founded to the age. But even were the words "forever," or "to the age," applied to the earth, all know that the expression, when applied to things this side of the end of time only denotes the longest period of time that can be affirmed of the thing spoken of. Thus of the pass-over feast, and in fact, about all of the ceremonies, it is said, "It shall be a statute throughout your generations forever." Which simply meant that it was a permanent law as long as that legal economy continued. But they have all passed away long ago; and so shall this earth pass away at the end of time, at the coming of Christ. How then can there be a millennial reign on this earth? We have proved there will be none before Christ comes; and by still more abundant scriptures that there will be none after his return; and now we have also proved that at the time of his revelation from heaven with power and great glory, the earth will be burned up, and pass away, leaving no possible place for the millennial dream to be enacted. Now we come to notice

8th. THE BINDING AND LOOSING OF SATAN.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."—Rev. 20: 1-3.

While the spiritual minded can understand these mysteries, we confess it is rather difficult to make others understand them, especially minds that are already occupied with the erroneous notion of a millennium reign. But one thing must be acknowledged by all reasonable minds, and that is this rule: All deeply symbolic and mysterious portions of the word of God, if interpreted at all, must receive such a construction as harmonizes with the plain, unmistical teaching of the Bible. And in no case should such texts be made to teach that which contradicts plain unmistakable truth. By this sensible rule, whatever may be the meaning of this lesson in Revelations 20 there is no such a thing as a thousand years of all righteousness on earth, either before or after the second advent of Christ. This fact is settled by many texts that are absolutely positive, and not susceptible of explanation in any other light. In fact the most of them millennium teachers make no attempt to harmonize with their theory. The plain unequivocal teaching of Christ and his apostles, they leave alone, and betake themselves to the sealed mysteries of prophecy and revelation. But even there they find not a single text in all the Bible that asserts a thousand years reign of Christ on earth. Nor is there one passage in all the Holy Book that asserts that this earth will be inhabited by only righteous people during a thousand years, or for any period of time. Not one passage in all the blessed Bible which asserts that one thousand years will intervene between the literal resurrection of the righteous and the wicked. These three positions constitute the foundation of the millennium theory, but they have no place in the word of God.

While we are not willing to set Revelations 20 against the plain foretellings of the four gospels,

and of the New Testament epistles, by the aid of God's Spirit we shall show to all unprejudiced minds an interpretation of these symbols that harmonizes with the whole Word, and which is also sustained by facts.

First, who is the "angel come down from heaven, having the key of the bottomless pit?" We find the answer in Rev. 9:1-3.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power."

Stars represent God's ministers. Dan. 12:3. One angel, or one star in these texts stands for all the ministry of that time and rank. This star fell from heaven; namely, God's primitive ministry fell from the heavenly plane of the apostolic faith and holiness. And to this fallen ministry "was given the key of the bottomless pit."—Rev. 9:1. "And I saw an angel come down from heaven, having the key of the bottomless pit."—Rev. 20: 1. Surely these are one and the same. Not only did he bear that key, but he also had a great chain in his hand," 20: 1, with which, we are told, he bound "that old serpent, which is the Devil, and Satan," "a thousand years." Let us now find out what this chain is. Surely no person would be foolish enough to suppose that Satan could be bound with a literal chain. A spiritual being cannot thus be confined. It was therefore not a literal and entire binding, but a figure

of speech to indicate a certain curtailing of the devil's liberty, a deprivation of his desired operations. Now we know no better way to arrive at a knowledge of things spoken of in the Bible, than to consult the inspired volume for its own explanation. What kind of chains do we find here spoken of as binding Satan? In 2 Peter 2: 4 we learn that "God spared not the angels that sinned, but cast them down to hell, and delivered them into *chains of darkness*, to be reserved unto judgment." And again in Jude 6, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day."

Here then we have two witnesses that darkness constitutes chains by which Satan is bound. Then the angel which had the key of the bottomless pit must have introduced a thousand years of darkness; for darkness is designated as a chain by which Satan is bound, and he was bound by a chain that certain length of time. Now let us return to Revelations 9, 1st verse. The angel that held that key to the bottomless pit was a fallen star. How did he bind Satan? Ans. Ver. 2, "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

How awfully true! How beautifully and wonderfully the word of God blends together! In chapter 20, this power came down from heaven, having a chain in his hand, with which Satan was bound, and which chain the Word authorizes us to call darkness. Hence we repeat, he must have introduced darkness.

Here the manner of his descent is more clearly defined; he fell from heaven; is therefore a fallen ministry. And what followed? Namely, he brought

chains of darkness. He opened the bottomless pit, and there arose a smoke out of the pit, so dense that it darkened the sun and the air. Dear reader, cannot you see that darkness, and not righteousness filled the earth during that thousand years? The bottomless pit represents the boundless abyss of everything that is sinful, unholy and false; the infernal sink of error, superstition, tradition, and doctrines of devils. The fallen ministry, no longer teaching by the Spirit's light, opened this bottomless pit of every conceivable error, and did actually fill the earth with the utter night of confusion and abominable superstition. Yea, the sun and air were darkened. In which condition the light of the moon would also be shut out of the earth. Of course this is figurative language. Just as a dense smoke rising from a furnace and filling the air over our heads, would deprive us of the light of the natural sun and moon, so the opening of the pit of error by false and fallen ministers necessarily causes to arise a smoke of error and moral darkness, by which the light of our sun [Jesus] and of the moon [the church] must necessarily be darkened. This very event was foretold by the Savior.

"And many false prophets shall arise, and shall deceive many."—Matt. 24:11.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."—Matt. 24: 29.

The tribulation here spoken of, doubtless alludes to the persecutions of Pagan Rome, which terminated near the end of the third century: following which every history of the church records a rapid decline in all the virtues of the same; so that the

apostasy was substantially set up about A. D. 270, and by A. D. 500, the darkness of error had eclipsed the light of truth. And it is a remarkable fact that the awful night of Romish reign continued without interruption for one thousand years, from near the beginning of the fifth century to the beginning of the fifteenth century, when Luther began to defy and pierce the beast with his iron quill. Though utterly opposite to the favorite, and by many, intensely idolized theory of the millennium, it is simply a truth before God, that the only millennium, or specially divided-off thousand years on earth, was a reign of utter darkness. Rome confesses that she enjoyed one thousand years of unbroken power, extending from the fifth century to the reformation of the sixteenth century, which claim all ecclesiastical history admits.

Says Josiah Condor, as quoted in GOODRICH'S CHURCH HISTORY, page 478, "What are termed the middle ages commenced with the fifth, and terminated with the fifteenth century. Of these the first six are denominated the dark ages; but throughout the whole period, *Christianity suffered a long eclipse of a thousand years.*" Here is the millennium of Rev. 20. Rome has enjoyed it long ago. It is a thing of the past. Revelation and history both agree and prove it so. An angel having the key to the bottomless pit, and a great chain [darkness] in his hand, lays hold of and shuts up in the bottomless pit the old serpent, the devil, and that state of things continues a thousand years. That is one description. A star falls from heaven [a ministry falls from holiness]; to him was given the same key to the bottomless pit. He opens the same, and dense darkness comes forth, concealing the light of the sun. That darkness is the chain spoken of in the other

record. It is all the same in effect, whether the dark clouds of error and superstition arise from the pit of error like smoke from a great furnace, and darken the earth, so that scarcely any salvation work was found on earth, and Satan was bound by the existing darkness, *i. e.*, deprived of his own wanted work of deceiving and destroying spiritual souls; or whether he was cast into the same bottomless pit, and bound there. In either case, the fallen ministry brought into the world such a flood of darkness, that it grew monotonous for the devil. There was nothing that he could do, in the way of destroying immortal souls. It is an undeniable fact that darkness constitutes the chains that bind Satan in hell. There being nothing good for him to mar. And this being undeniable, it follows that the darkness of hell that so generally spread over the earth for a thousand years, would also bind Satan here. Darkness does bind the devil; so says the Word. But we may freely admit that the light of God's truth will also, in another sense, bind him. But which was it in this case? By the authority of God's word we say it was chains of darkness and not chains of light. The angel that had the key to the bottomless pit, and who confined Satan in the same, was not a holy messenger of God, but a star that had fallen from heaven to earth,—an apostate ministry.

With regard to the loosing of Satan, we may simply point to the reformation of the sixteenth century, and lo! he was wonderfully loosed and active. Behold the bloody persecutions, the twenty years of devastating wars. Surely all hell was let loose against the saving truth. The same loosing of Satan may be seen now in any community where death and formality reign. If the true gospel of God is caused to break out there, Satan soon wakes up. Slanders

and other manifestations of his activity soon show up. Have you not heard men remark, where a real revival of God's work is in progress, that "it seems the very devil is loose in this place?"

But now we come to notice

9th. WHO REIGNED WITH CHRIST A THOUSAND YEARS, AND WHERE.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20: 4-6.

We find clear answers in the Word to both these questions. Says the Revelator, "I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."—Ver. 4.

In this verse and in the context, is the only place in the entire Bible that a reign is spoken of that

covers a thousand years. Is it not a marvel of imagination that a literal reign on earth, of literally resurrected men, should ever have been invented out of this solitary text, which asserts nothing of the kind? Who are here spoken of as reigning with Christ? "The souls of them that had been beheaded for the witness of Jesus," etc. Disembodied souls are the only persons of whom this limited reign is affirmed. To make them anything else is to wrest the word of God. "Ah," but says the millennial teacher, "in the fifth verse it says, 'this is the first resurrection,' hence they were resurrected." But, beloved reader, we have already proved that the first resurrection is a spiritual experience, the quickening of the soul into spiritual life. Observe also, those souls who had been beheaded before the thousand years, and "the rest of the dead;" namely, those who were to be quickened at the close of that period, are all summed up, and then comes the assertion, "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This latter clause refers back to the martyrs of the first century, who reigned with Christ during the middle age of darkness. But "this is the first resurrection," sums up the former, and the rest of the dead who lived again [were quickened] after the light of salvation reappeared on earth. "The first resurrection" refers not to an instance of resurrection, but it is a brief way of speaking of all who had received this spiritual resurrection. "Blessed and holy is he that hath part" in it. Yes, it is the very resurrection unto life in Christ, which makes us blessed and holy. In this resurrection we become kings and priests unto God,

and in the next chapter we shall prove that salvation from sin through the blood of Christ, makes us such. Praise his dear name!

But let us now see where these souls reigned with Christ. We find it told under the opening of the fifth seal, in Rev. 6: 9, 10. But that we may better understand, let us see what is represented in those first five seals. In chapter 5: 1, John "saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals." This book represents the plan of salvation, and the seven seals cover the time of its accomplishment, from the incarnation of Christ to the end of this redemption age. Each seal brings us to a new epoch in the history of the church. "Behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."—Ver. 6. Jesus Christ undertakes the plan of redemption. "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."—Ver. 6. Here the Lion of the tribe of Juda, is also a Lamb, the sacrifice for the sins of the world. A horn denotes rank, power, authority. Seven horns, complete authority, "all power in heaven and earth." "Seven spirits," means that he was in possession of the full and perfect wisdom and power of the Spirit; "all the fullness of the godhead bodily."

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto

him: and he went forth conquering, and to conquer."
—Rev. 6:1, 2.

The white horse denotes purity, holiness. This first seal describes the Lord Jesus rapidly going forth conquering the nations, in and through his pure apostolic church.

"And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

—Verses 3, 4.

The opening of the second seal brings to view a red horse, and to him that sat thereon was given a great sword. Here is symbolized the persecutions of Pagan Rome.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."—5, 6.

Now comes the apostasy which we have already observed, rapidly developed at the end of the Pagan persecutions. Black horse denotes corruption; "balances," "a measure of wheat for a penny," etc., denote a famine, but it is a spiritual famine, a deprivation of the word of God. Amos 8: 11, 12.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given them over the

fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."—7, 8.

Here is described the awful persecution and slaughter of the saints of God under Papal Rome.

A pale horse, and his rider, Death; how true the picture! And Hades, the unseen world of spirits, followed after him. Yes, that place of the spirits of the dead was well fed by their cruel hands.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."—9, 10, 11.

Here a long period of darkness and general stagnation finally reaches the reformation of the 16th century. And now the same "souls of them that had been slain for the word of God and for the testimony which they held," which were said to have reigned with Christ a thousand years—Rev. 20,—were seen by John. They were "under the altar." Upon the altar would indicate active devotion to God; but "under the altar" denotes that their labors were finished. They are not described as men incarnate here on earth; but they were the souls of men that had been beheaded. This language is too plain to be misunderstood.

"They cried with a loud voice, saying, How long,

O Lord, holy and true, dost thou judge and avenge our blood on them that dwell on the earth?" This shows that it had been a long time since they had been waiting for the final day of rewards. They speak of "them that dwell on the earth," which clearly implies that they themselves dwell elsewhere. Where then did they dwell? The word of God clearly informs us. Read 2 Cor. 5:1-8. To be absent from the body is to be present with the Lord."

"And white robes were given to every one of them." Here is a glorious and beautiful fact, which the Lord has only of late enable us to understand. Another dear brother caught the mind of the Spirit, and as soon as mentioned, the Lord confirmed it with a blessing and witness in our heart. We knew and taught we must put on the white robes of perfect holiness here in this life: but it looked a little strange to us that these seemed to be given them nearly a thousand years after having departed to be with the Lord.

Here is the truth of the matter. They had been branded and killed as heretics, and held as bad characters, unfit, and unsafe for the society of earth because of their loyalty to God. But now, behold the change! The light of the reformation revealed the fact that they had been holy saints, and were martyred for Christ's sake. In other words, when the beast power was revealed as corrupt and wicked, it was readily seen that these were holy and good. And so white robes were imputed to them whose character men had previously blackened. Yea, "white robes were given to every one of them." To them pure holiness was ascribed, and to them it has ever since been ascribed. Their true character was confessed on earth, and their lives and testimony, once hated, have since been admired and applauded.

And in this sense white robes were given to them at that time. They then began to look white in the eyes of men. Praise God! Righteousness, though long trampled in the mire, is bound to shine out and be confessed in due time.

"And it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."—Ver. 11.

Here it is seen that what are called "the rest of the dead" in Rev. 20, and who are supposed by millenium teachers to be the wicked, are the real brethren and fellow-servants of the souls that rested and reigned with Christ in Abraham's bosom during the thousand years. "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—20:5.

This simply means that under the preaching of the pure gospel, and the primitive fire of the Holy Spirit, a large host of souls were raised from death unto life. But the star (the ministry) fell from heaven to earth, and black smoke of error arose from the bottomless pit, as a result of their preaching, hence there were very few spiritual resurrections took place. But the reformation again brings the resurrecting grace of God into action, and thousands of "the rest of the dead" in sin have been raised to spiritual life in Christ; and the two great crops, before and after the dark age, are "brethren," and with all the saved constitute the "first resurrection." Praise the Lord!

The former part was told, at the time of the sixteenth century reformation, "that they should rest yet for a little season, until their fellow-servants also, and their brethren, should be killed." And sure enough, it was but a very little season after the

reformation began until terrible persecution broke out, and thousands of their brethren were indeed killed as they had been. Thus you see, as we are led of God into the real truth of his word, all sweetly blends together, in perfect harmony. Amen.

Certain souls, we are told, reigned a specified period of time with Christ in a disembodied state. That designated thousand years is clearly located between two resurrection periods, and between two particular periods of martyrdom. Now we say that these specifications agree exactly with the time we have located the thousand years, and with no other time.

It was exactly the case with the thousand years of darkness that lay between the resurrection of a great host by the pure gospel of the primitive church, and that of another mighty army that have been awakened unto righteousness, and raised from the dead, under the hail, fire and blood of the reformation. And these two great armies are together called the first resurrection, which we have proved is spiritual. +

The two particular periods of persecution and martyrdom that stand at the two ends of the millennium of darkness on earth, are also clearly seen in history. Whatever may be said of more or less persecution during the one thousand years, it cannot be denied that there were two distinctly marked and most bloody epochs of martyrdom at the two ends of the thousand years of Romish night. Namely, the ten primitive persecutions of Pagan Rome, and that awful slaughter that followed the reformation. Hence the interpretation of these wonderful revelations that has been given us by the Spirit of God, concur with all scripture, and agree with facts of history.

1000. WHO REIGNED ON EARTH, AND WHERE?

Certain souls were reigning with Christ in a disembodied state, during a certain thousand years. But it is not said that their reign was confined to that period. When did they begin to reign with him? Answer, when they got salvation. The entire church of God is described as a "chosen generation, a ROYAL PRIESTHOOD, an holy nation."—1 Pet. 2: 9. A royal priesthood is a priesthood of kings. Therefore those martyrs became kings and priests when they entered the church by the salvation of the Lord Jesus.

By this we may also see when men receive the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." "Happy and holy is he who is having part in the first rising again."—YOUNG. They in the first resurrection are here said to be priests and kings. But the entire church are a royal priesthood, *i. e.*, priests and kings. Hence both their first resurrection and reign with Christ, dated from their salvation into God's church. And the same is true of all saints to the end of time. "They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ."—Rom. 5: 17. This glorious reign is not reserved to a future age, but, thank God, is enjoyed in this life; not in a millennium, but, by the abundance of grace we have in Christ, and the gift of his own righteousness.

In A. D. 96, John saw the glorious apocalypse, which he was directed to send to the church of God in seven cities of Asia. And thus he addresses them: "John, to the seven churches which are in Asia;

Grace be unto you and peace," etc. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us **KINGS AND PRIESTS** unto God and his Father: to him be glory and dominion forever and ever. Amen."—Rev. 1: 4-6.

Is this testimony true? It certainly is the inspired word of God. Then it is an undeniable fact that in the first century all who were saved of Christ and washed in his blood, were made kings and priests unto God. And again we say, thank God, the same is true to day. But all down through the dark age, because men and women were not washed in the blood of Christ from all sin, they naturally supposed it must be a special privilege reserved for the future; hence the millennium delusion.

But can we positively prove that holy men and women actually reign in this world in its present condition? Surely the apostle John was in the world, and so were the churches of Asia, and he declared that both himself and they reigned at that time as kings.

This is not all. In the very opening of the plan of salvation, the redeemed sang a new song, saying, "Thou art worthy to take the book [the plan of salvation] and to open the seven seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall **REIGN ON THE EARTH.**"—Rev. 5: 9, 10.

Here again the word of God gets far ahead of the dark age millennial theory. That anticipates a reign on earth as yet to come; but the only reign of Christ on earth that is mentioned in the Bible was ushered in over eighteen hundred years ago, at the beginning of the gospel era. It was the subject

of "a new song" which the redeemed of the Lord sounded out in praises to God, from the hour they were washed in the blood of the Lamb. Praise God, that song we know! Thus a candid examination of the inspired Word sweeps away one notion after another that make up that cherished theory, "Age to Come," and leads the mind back from vain speculations to Christ, as the embodiment of all good to the human race, and our reign with him as a glorious present fact. Amen.

Speaking somewhat ironically, the apostle in 1 Cor. 4:8 says, "Now ye are full, now ye are rich, ye have reigned as kings without us." But he immediately drops to the sober wish of the heart, and thus he speaks: "And I would to God ye did reign, that we also might reign with you." This certainly shows that Paul, as well as Peter, understood that it is our privilege to be kings and priests unto God, in this life; as he also taught in Rom. 5:17. "Even so," he farther remarks in verse 21, "might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Through the abounding grace of God, and the righteousness of Christ, we conquer and reign triumphant over sin, the world, and the devil.

Therefore all true saints of God reign on earth, in this life, and continue to reign with him after absent from the body, and more gloriously present with the Lord.



116b. THE TIME OF RESTITUTION OF ALL THINGS.

The promise of this thorough restitution is brought forward as a pretext for an age to come, and a different line of operations. Thus says the blind

man who sits on a great tower of conceit over in Allegheny, Pa.

"Restitution work which had a beginning in our Lord's ministry was deferred until the Messiah shall come a second time." "The healing of some of the sick, and the awakening of a few of the dead of Israel, shadowed forth the greater work to be accomplished at his second presence, during the millennium."

"His redemption work at Calvary *** was the basis for all the great works of restitution in which we shall be engaged with him in the times of restitution—which will indeed be far greater than anything done by our Lord at the first advent: for the awakening of the dead and the healing of the sick was only partial then,—as nothing compared to the full health and vigor of perfect and everlasting life, all that was lost in Adam, which will be offered to all during the millennium." His appointed time for restitution is the millennial age. Seeing this to be God's plan, we must restrain ourselves and neither desire nor ask restitution work before restitution times."

These quotations from the Babel TOWER of July, 1888, are sufficient to set forth the "doctrines of devils" it advocates. It may be summed up as follows:

1st, The time of restitution has not yet come.

2d, It is not God's purpose to restore souls and bodies from sin and disease in this age, as a rule.

3d, At Christ's second coming a millennial age is going to commence in which health and eternal life will be offered to all men, and in which there will be a universal salvation to all the race of men that were lost in Adam's fall. And in that next age we will all have a chance to be engaged with Christ in the restoration of lost men,

These statements are directly contrary to the word of God.

1st, In Acts 3:21, of Christ it is affirmed that "the heaven must receive him until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The word 'restitution' is from *Apokatastaseos*, in the Greek which is defined in YOUNG'S ANALYTICAL CONCORDANCE as follows: "A putting down again: restoration." It is a fact that Christ came to put down the rebellion that Satan inaugurated on this earth and thus to restore lost men to the favor of God. He began it by "leading captivity captive," or by recapturing by his sceptre of love, the hearts of men who had been captivated by sin and Satan. So the restitution began with the kingdom which "smote the image on its feet," *i.e.*, was set up during the Roman Empire, and which caused "Satan's kingdom to fall like lightning." This putting down of evil is thus foretold in Micah 7:19. "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

Thus the restitution is going on through the mighty power of divine grace. And will be consummated in a second policy; namely, the divine wrath, manifest upon the wicked at the revelation of Jesus Christ, "who shall change our vile [decaying] body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21. Here we see clearly that the restitution, putting down, or subjugation of all things, will be consummated at the time of the resurrection which will be at his second coming.

It is not a final restoration of all men unto

salvation, but the crowning of all who have been subjected to God, through Christ Jesus, and the eternal damnation of all who went down to their graves in sin and unrighteousness.

2d, That God does not, as a rule, wish to save and heal men now, is a base satanic falsehood. "Behold now is the accepted time, behold now is the day of salvation."—2 Cor. 6: 2.

3d, That a millennial age of salvation will follow the second advent of Christ, is a direct contradiction of the whole word of God.

We simply add this, that the "restitution," found in Acts 3: 21, is the only instance of the Word in the English or Greek New Testament. And we have sufficiently shown that there is nothing at all in it, that hints at a future millennial reign, or another, and better age of salvation to come. We have already proved in our first chapter, that the present is the last dispensation of time, and that the means of salvation that it holds forth are perfect in every way, and therefore it were impossible for God himself to offer anything better. The hope of a future and different method of salvation is an awful delusion of Satan. O that God would wake the deceived from their slumber on the brink of eternity; and from their dreams of future bliss, through which they neglect the now salvation of God, and will soon sink into eternal destruction! Jesus positively declared that all who believe not in him, will "die in their sins;" and "whither I go, ye cannot come."—John 8: 21-24.

In his final commission he also sums up the eternal results, both of believing on him, and of rejecting him. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 16. Rest assured the Son of

God will never set aside his own sacred truth. Oh for your precious souls' sake believe on him and be saved now, born again, and fully washed in the blood of Christ, and kept by his power through faith unto salvation, ready to be revealed in the last time without spot or wrinkle.

12th. THE NEW JERUSALEM.

This city of God is speculated upon by all millenium teachers. All their ideas as to what it is, are but confused guess-work. But they all identify it with the millennium, and think its coming is yet in the future.

Dear reader, will you believe the testimony of the Bible, as to what this city is, and when it came down to earth?

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. 21: 2.

John saw this city descending from heaven to earth, and it was "prepared as a bride adorned for her husband." Here is a sufficient hint for the wise, that this city is not a literal thing, but a representation of a spiritual bride, *i.e.*, the bride of Christ.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21: 3.

As soon as the city came down from heaven, it is announced that "the tabernacle of God is with men, and he will dwell with them," etc. Here again is a sufficient intimation to the wise, to spiritual minds' that the descent of the city, and the abode of God

with men are coincident events. Now we hear Christ saying, "But a little while and I will come, and will bring the Father with me, and we will make our abode with you." John 14:23. 16:13-16. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people."—2 Cor. 6: 16. His name was called "Emanuel," for the very purpose of announcing that fact. The word signifies, "God with us." Truly God was in Christ, and dwelt among men, and by the Holy Spirit has taken up his permanent abode in his church. Since the day of Pentecost the tabernacle of God is with men. Hence at that time the New Jerusalem came down to earth.

But John reiterates his vision of the city, and gives us an unmistakable delineation of the same.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife."

And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. 21: 9, 10.

The angel promised to "show him the bride, the Lamb's wife." And accordingly he showed him "that great city, the holy Jerusalem, descending out of heaven from God." Dear reader, do you believe the angel showed John what he promised to show him? If so, you believe that the city is the Lamb's wife. There is no possible doubt in this matter. The new Jerusalem is the bride of Christ; but the bride of Christ is his church.

Is the church already married to Christ? Let the Word answer. In the morning of this dispensation,

when its beautiful twilight, which shone in the ministry of John, was giving place to the more glorious sunrise of Christ himself, his faithful fore-runner thus affirmed of him: "He that hath the bride is the bridegroom."—Jno. 3: 29.

"And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast."—Matt. 9: 15. By both these witnessse; Christ was declared a bridegroom. His church was his bride. He did not return to heaven leaving the church in anticipation of a future marriage. Nay, he was a bridegroom with them. He was taken away in person while in this relation. And he will return, not to consummate his marriage with the church, but to receive his wife.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it.

That he might sanctify and cleanse it with the washing of water by the Word.

That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the

church: for we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery: but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."—Eph. 5: 23–33.

This language is very clear and conclusive. The marriage relation is that which now exists between Christ and his church. "The husband is the head of the wife, even as Christ is the head of the church." As the man and his wife are one flesh, "we are the members of his body, of his flesh and of his bones." And that we might know that we are indeed married to Christ now, he was unwilling to drop the mysteries of this wonderful relation, without reassuring us that the marriage of the Lamb had already come. "This is a great mystery: but I speak concerning Christ and the church." So Christ and the church are living in the beautiful bonds of matrimony.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."—Rom. 7: 4. That we "should be married," is quite indefinite in time; but the last clause proves beyond doubt the present enjoyment of this holy union with Christ. The object of the same is thus stated, "That we should bring forth fruit unto God." The fruit of matrimony is offspring. Not in the future world, but now Zion travails and brings forth sons and daughters unto God. The whole church are "workers together with God" in

the salvation of lost souls. In A. D. 30, Jesus had a bride and was himself bridegroom. Jno. 3: 29. And like a true companion his wife joined heart and soul with him in the great cause which drew him to earth. Accordingly in A. D. 96, we hear "the Spirit and the bride say, Come."—Rev. 22: 17. "But Jerusalem which is above [above the law dispensation and the world] is free, which is the mother of us all."—Gal. 4: 26. So then if Christ and the church of God, which is spiritual Jerusalem, be not married, her offspring are bastards, and we are not legitimate sons of God.

What is meant by the marriage of the Lamb? The marriage of man and wife in a most striking manner, illustrates our union with Christ. The following are some of the points of agreement between the two. First, in taking a husband, a woman leaves her father and mother's house, with all its endearing attractions. She also gives up every other aspirant for her heart and hand. She leaves all others on earth to cleave to and love him. So says Christ: "Whosoever forsaketh not father, mother and all that he hath cannot be my disciple." Second, the bride must even leave her former name, and be called by the name of her husband. So does Christ write his new name upon us, and henceforth whatsoever we do in word or deed, we do in his name. Third, the marriage relation is sealed under a covenant of fidelity for life; the husband to love, cherish and protect; the wife to love, honor, and obey. So does the Christian enter into an everlasting covenant with God in Christ to abandon all for his sake, to love, trust and obey him in all things. And God places himself under covenant obligations to love us for Christ's sake, to preserve us from all evil, and supply all our needs. Thus we see that all the prominent

features of the marriage state are fulfilled in our present relation to God when saved in Jesus, and he that is not really married to Jesus, has not left all for his sake, and is not saved in God.

Why the church is called new Jerusalem. The following are some of the points of agreement between old Jerusalem and the church of God, as type and antitype. First, it was the dwelling place of God on earth. Now the church is the habitation of God through the Spirit.—Eph. 2:22. In Jerusalem was the temple of God; the church is now his holy temple. 2 Cor. 6: 16. In Jerusalem God recorded his name; his church is also called by his name. In Jerusalem was the place of continual sacrifice unto God. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter 2: 5. As therefore, the church of God has taken the place of old Jerusalem as the present dwelling place and temple of God, and place of all offerings, she is called the new Jerusalem.

The church is the bride of Christ, and so was the city that the angel showed John; hence that holy Jerusalem is nothing more nor less than God's church.

We are told that Abraham "looked for a city which hath foundations, whose builder and maker is God."—Heb. 11: 10. Has any one on earth yet seen such a city? We pass to the very next chapter, verses 22–24, and read. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new

covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

In the name of Jesus we ask, What need be plainer? yea, what can be plainer than these facts? First, the "city of the living God, the heavenly Jerusalem," is identical with the "general assembly and church of the firstborn, which are written in heaven." Second, that in the present dispensation we have already come unto it, and are living in the same. That we come to it by coming to Jesus the mediator of the new covenant, and that this divine church is one of the better things which the blood of Christ now speaks to all who have it applied by faith. In verses 18-21, the apostle says "ye are not come to the mountain," etc.; namely, to Sinai; ye have passed out from under the law economy, and are come to mount Zion, the heavenly Jerusalem, and church of the firstborn. So you see this new Jerusalem came down at the point of transition from the Mosaic to the law of Christ, and he addresses the church as the same. "Ye are the light of the world. A city that is set on a hill cannot be hid."—Matt. 5: 14.

Looking forward to the church of this dispensation the prophet Isa. 26: 1, said, "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." What else under heaven can this be but God's church? Salvation does indeed stand between the divine fold and the outside world, round about: and there is no possible access to the church except through salvation. Christ says, "I am the door, by me if any man enter in he shall be saved."—John 10: 9.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the

name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:12.

This message is addressed to the churches, in this dispensation, and is the present privilege of the overcomer. We see associated the temple of God [the church] with the "city of my God, which is new Jerusalem, which cometh down out of heaven from my God." Notice the tense of its coming. It is not reserved for the future; but is a present fact in a continuous form. Just as John says, "The blood of Jesus Christ his Son CLEANSETH us from all sin." It actually does the work now, but it also continually cleanses day by day such as come and meet the terms, and it keeps us washed always. Just so the new Jerusalem the church of the present dispensation; its grace, wisdom, truth, power, love, light, glory and salvation, came fully down on the day of Pentecost; and yet her sanctifying elements, are continually coming down to other hearts that are open to receive her, and increasing in the hearts of all who dwell within her sacred gates. Hence she "cometh down out of heaven," a present but continuous fact.

"Awake, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."—Isa. 52: 1, 2.

What sense could attach to these words if Jerusalem be not God's church? How could a literal city put on her beautiful garments, shake herself, and sit down? But remembering that the new and holy

Jerusalem, which is here prophesied of, is the bride of Christ, the above language is all natural and sensible.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted."—Psa. 46: 4-6.

Here again no other interpretation of the city of God will meet the description but his church. The river is salvation and eternal life. The streams thereof are streams of mercy, grace, love, truth, etc. All of which constitute the river of life that flows in the midst of the golden city—God's church. Rev. 22:1, 2. Truly this beautiful river does make glad the hearts of God's people. We are also told that God is in the midst of this holy city. The same is true of his church. And out of her "utters his voice." And, as a result, "The heathen raged, the kingdoms were moved." This is all true in the church of the living God; but would never suit the imaginary millennial age, wherein there are no heathen.

"I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."—Isa. 45: 13.

This is no other than Christ, whom God raised up in righteousness.

"He shall build my city, and he shall let go my captives." He builds the city by saving men from the captivity of sin. Yea, saith God, "He shall build MY city." God's city, or the church of God.

"Therefore thy gates shall be open continually; they shall not be shut day nor night."—Isa. 60: 11.

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel."—Ver. 14.

The city of the LORD—Jehovah—is here said to have feet, and her enemies shall come and bow down thereto. All this is perfectly true of God's church.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh."—Isa. 62: 11. "And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."—Ver. 12. There is no possible evasion of the fact that the "holy people, the redeemed of the Lord," is the city of God. And that city was built when Christ came.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:19.

This also is so plain that he that runneth may read. Any child of God who will detract from the truth of God's word, and we may safely say, commit any other sin, "God shall take away his part out of the book of life, and out of the holy city." Then it cannot be denied that the holy city is a present fact upon earth. And all whose names are written in the book of life have a part in her. And to have your name taken out of the Lamb's book of life is to forfeit that part and membership in the city. This is indeed positive proof that the heavenly Jerusalem is just what Paul defines her, *i. e.*, "The church of the firstborn which are written in heaven."

But let us look once more at the blessed city just

before her warfare is accomplished, and let us see the end of her last battle. "And they—the forces of Gog and Magog, led by the devil—went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." —Rev. 20: 9.

The thousand years are past, and Satan is now loosed, and is gathering together the Gog and Magog army, which is composed of Romanism and Protestantism, and already they compass about and fight against the camp of the saints, the holy remnant that is being gathered out of all confusion, into the one faith of Christ. "The camp of the saints" is the same thing as the "beloved city." And the fire that shall destroy their enemies will be the wrath of God revealed from heaven at the coming of Christ.

This city, we are told, "had the glory of God." Rev. 21: 11. So has the church. John 17:22.

Thus could we go through the entire description of this holy city, from Rev. 21: 9, to Rev. 22: 5, and show you every specification fulfilled in the church of the New Testament. But we cannot take the space in this little work. Suffice it to say that the word of God testifies that the "bride the Lamb's wife," and this new Jerusalem, are one and the same thing, and that the bride of Christ is the church. Furthermore that we have already come unto the city of God, the heavenly Jerusalem. To deny these things is to strive against the word of God. But all who know God do receive his word.

We now proceed to consider

13th. THE NEW HEAVENS AND THE NEW EARTH.

Just as Rev. 21: 3 indicates the time when the new Jerusalem of verse 2 came down from heaven, so verse 2 intimates what is meant by the new heavens and new earth of verse 1. Or to begin with the chapter, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—Rev. 21:1. The next verse conducts the mind directly to the new Jerusalem, as explanatory of the first verse, and the third verse points to the time when the tabernacle of God began with men, as the date of both the new heavens and earth, and the new Jerusalem. So far as we have seen, about all the millennium advocates, identify these two mysteries of heaven; or at least make them coincident in time, covering the one thousand years of Rev. 20. But their admission of the fact that they are inclusive of each other, or at least coetaneous, utterly spoils their millennium hope again. For we have positively proved that the new Jerusalem was already on earth in the first century.

We shall now produce positive evidence that the new heavens and earth, and the new Jerusalem are one and the same thing, and that they both refer to the church of the new dispensation, and were ushered into this world at the close of the legal economy, and the setting up of the new order of Christ.

We begin at Isa. 65: 12 and read to 16th verse.

"Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

Therefore thus saith the Lord God, Behold, my

servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed.

Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:

That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."—Isa. 65: 12-16.

Reader, do you not see exactly where this prophecy applies? Did not famine, starvation and an awful slaughter come upon the Jewish nation, at the close of the legal dispensation? "For the Lord God shall slay thee and call his servants by a new name." Here are two things spoken of by which we locate the time alluded to with absolute certainty. The downfall of the Jews, and the setting up of a new church and kingdom. Compare the last item, with Isa. 62: 2. "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Here we see that at the time God's people were to be called by a new name, the Gentiles were to be brought to God's righteousness. Turning to Isa. 65: 16, we have another clear intimation of the introduction of the new dispensation. "That he who blesseth himself in the earth shall bless himself in the God of truth," "shall swear [vow] by the God of truth, because the former troubles are forgotten," etc. "The law came by

Moses, but grace and truth by the Lord Jesus Christ." The former system passed away and is forgotten, and the present law of God is the truth." "Ye shall leave your name for a curse." That nation ceased to be called the people of God, but down through the long centuries of their dispersion the name of a Jew has had resting upon it a curse, because they rejected and crucified Christ. So we say this whole lesson bears unmistakable application to the time when the Jews in the main were broken off, and the Gentiles brought into the rich blessings of the new dispensation. But now see what stands directly associated with the foregoing. We read right on in Isa. 65: 17.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

Surely this is just what we have read in Rev. 21: 1. "But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy."—Verse 18.

Do you hear this? Thus saith the Lord, "I create new heavens and a new earth." "But rejoice forever, in that which I create." "For, behold, I create Jerusalem a rejoicing, and her people a joy." So, beloved, the new heavens and new earth which he said he would create, he defines as a new Jerusalem and a new people in her. Beloved, in the light of God we affirm that this new heavens and new earth is simply the entirely new dispensation, the new church that Jesus built, and a new created people in her.

After speaking of both the new heavens and new earth, and the new Jerusalem, "He that sat upon the throne said, Behold, I MAKE ALL THINGS NEW."—Rev. 21: 5. Now where is this fulfilled? Answer:

"Therefore, if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new. And all things are of God."—2 Cor. 5: 17, 18. Who cannot see the identity of these new creations? "Behold, I make all things new." "Behold, all things are become new." The first stands connected with the new heavens, and new earth; the second, is located in Christ Jesus, and in present time: both are one and the same. So the new heavens and new earth are found in Christ Jesus. He ushered in a new dispensation, built a new church, and gave it a new name; founded a new kingdom, and gave it a new law. Became the mediator of the "new testament;" opened up a "new and a living way." Gives all who come to him a "new creation," "new heart," "new spirit." So that they "walk in newness of life,"—Rom. 7: 4, and "serve in newness of spirit."—Rom. 7: 6. Yea, "he that sits upon the throne of our hearts, saith, I make all things new."

Adam stood at the head of the old creation, which was cursed and marred by his sin. But Christ came a "second Adam." 1 Cor. 15: 45-47. Ah! beloved reader, what does that title signify? Even this, that Christ enacted a new creation. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "New creation,"—other versions. Gal. 6: 15. So also 2 Cor. 5: 17, is rendered "new creation." In this new heavens and earth Christ was the "firstborn of every creature." Col. 1: 15. And the apostles confessed themselves "a kind of firstfruits of his creatures, [creation]."—Jas. 1: 18. They were the very first who were transformed from the old creation into the new.

The new heavens denote a new dispensation and new church; it all came down from God out of

heaven. And its membership was not composed of men and women of this earth as they were in this earth. That would have been a new heavens and the same old earth. But the creatures of this sin-cursed earth entering the new heavenly institution, were also created new. Hence there were new heavens and also a new earth. "BEHOLD, ALL THINGS ARE BECOME NEW." The old earth is corrupt. But Christ says the redeemed were given him "OUT OF THE WORLD," and "are not of the world even as he is not of the world."—John 17: 6, 16.

Entering the new ecclesiastical heavens we are raised far above the old sinful earth, "where we sit with Christ Jesus in heavenly places."—Eph. 2: 4-6. This heavenly place is the "heavenly Jerusalem." Heb. 12: 22.

And becoming a new earth ourselves, by a new creation in the heavenly, the literal heavens and earth around us have also, in a sense, become new. Salvation changes the whole face of nature; the earth puts on a new beauty; it is indeed a new earth. "The desert blossoms as the rose." The mystic clouds and blazing worlds become a new heaven over our heads. What truly saved man can deny the fact that to his consciousness the heavens and the earth and all things became new when he was brought into the new creation of the second Adam—Christ? So in every way we may consider this new life in Christ; it is a fact, both in scripture, and in experience that it is a radical new heavens and new earth. All glory to Him who sits upon the throne of the new creation!

But there yet remains to be considered two, and only two texts in the Bible, which thus speaks of the new dispensation of heaven's love.

"For as the new heavens and the new earth, which

I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. 66: 22.

Here is a sublime and glorious announcement. We have seen in the previous chapter the Jews "left their name for a curse," and their entire system was abolished. It was only a temporary code to remain till Christ came. Gal. 3: 19. And because that nation rejected and crucified the Son of God, they were cut off with their law. But there will be no more dispensational changes. And as the elements of this new creation, new dispensation and church, shall remain before God forever, "so shall your seed [believers in Christ, Gal. 3: 29] and your name remain." The church of this dispensation shall never be supplanted by another system, bearing another name. No, the church of the living God shall endure forever, and her name shall never pass away. The idea in the text is simply this: We have now come to the final and eternal church and law of God. And as this new heaven and earth shall ever remain before God, so likewise there shall never be an extinction of the holy seed that dwell in her, nor of their name. The church and kingdom of God shall endure forever and ever; both in its divine elements and in its holy membership; and also in its name. Amen.

The last text is found in 2 Pet. 3: 13. Here the new heavens and new earth are spoken of after this world is burned up.

As the precious spirit of God has taught us, we teach you the truth of this text.

While Paul in his epistles makes prominent the inheritance of entire sanctification, which we already enjoy in this life, Acts 20: 32. 26: 18. Col. 1: 12.

Eph. 1: 11. The apostle Peter dwells more on the future hope of the church. Hence he speaks of an "inheritance reserved in heaven for us."—1 Pet. 1: 4. How will we reconcile the two? Simply thus! Our inheritance really is holiness, the heaven element. But heaven is a place as well as a condition. The heaven state is holiness, entire sanctification; and the heaven locality is the place of God's throne, the home of angels, and future abode of the redeemed. So the inheritance which the apostle says, "we have obtained" in Christ, Eph. 1: 11, relates to that perfect holiness which constitutes the moral atmosphere, and very elements of heaven; and which we may therefore denominate the heaven state. While that which is reserved for our future enjoyment, is the heaven location. The heavenly condition must be attained before entering the heavenly world. Both are called our inheritance. But the former is the all-important element itself; whereas the latter is simply that more glorious realm where we shall enjoy the inheritance of divine holiness after this, our present abode, shall have perished. That perfect holiness, the image of God, is more pre-eminently our joyful inheritance, is seen from the fact that it is the one essential element of happiness. In the possession of this divine nature the soul has within itself the very embodiment of bliss. No place in the universe can deprive him of fellowship with, and the enjoyment of God. In short, men can and do enjoy pure divine bliss outside the heaven location, but not without holiness of heart. And on the other hand, were a person placed in the midst of heaven without perfect holiness, there would be utter wretchedness. Therefore it must be apparent to all that divine holiness of heart is essentially our inheritance, whereas heaven is also so called, because

the place where we shall enjoy the blessedness of the divine inheritance forever.

And just as the scriptures show a present and eternal inheritance, consisting of the wholly sanctified state; and also an inheritance reserved in heaven for us, denoting the future place where we shall continue to enjoy the inheritance of divine holiness; so also is it with the new heavens and the new earth. We have proved them identical with the new Jerusalem, which is the bride, the Lamb's wife,—the church; and have located them, by the testimony of divine truth, in the present dispensation of divine love and grace. But here again the apostle Peter, as in the case of the inheritance, is looking out for the future of God's church. Therefore he informs us that after this world is burned up we shall continue to live in and enjoy the same holy church of God in a future world. Here we enjoy the new creation in the midst of the old creation, wherein sin abounds but grace much more. There we shall enjoy the new heavens and earth in a world that exposes us to no unholy environments; but "wherein dwelleth righteousness."

The new heavens and new earth, is the new Jerusalem, and the latter is the church of God, and she is one "family in heaven and earth."—Eph. 3: 15.

We close this chapter with the following excellent words from the pen of Brother W. A. Haynes: "For behold, I create new heavens and a new earth; and the former [heaven and earth] shall not be remembered, nor come into mind."—Isa. 65: 17. The old firmament of doubts, sins and wretchedness that hung over our souls has vanished. The earth in which crooked paths were made, and Satan frolicked about with his schemes of deception, has disappeared, never more to be remembered. We receive a new

earth, or glorious plane of truth to walk upon. We receive a new heaven, or the great expansion of God's eternal truth, or the beautiful firmament of perfected love, in which Jesus Christ the sun of righteousness is situated, throwing his rays over the inhabitants of this world, the which is diffused throughout all creation, around whom we, the saints of God as the stars of this new firmament [Dan. 12: 3] revolve, receiving and reflecting the light of Christ into this dark world. Our citizenship is in heaven [the abode of God our king]. Phil. 3: 20. Therefore the same new heavens and earth received now, are the same ones we look to enjoy when this world is consumed by the judgment of God. Even though we are a new creation, receive a new kingdom, new heavens and earth, we for the glory of God must sojourn here for a time, 1 Peter 1: 17, even until time ends. Then this world being destroyed we just pass from that awful scene to the land of our naturalization wherein dwelleth righteousness. We are now living in the new heaven and earth on time's side and are surrounded by sin. But then we enter eternity's side where no temptation comes, toils are over, and where righteousness alone dwells."

**14th. THE KNOWLEDGE OF THE LORD SHALL COVER
THE EARTH, AS THE WATERS COVER THE SEA.**

Persons holding the millennium tradition are often heard quoting supposed scripture like this: "Righteousness shall cover the earth as the waters cover the sea." But no such prediction is found in the Bible. We will now notice prophecy from which such a notion has been created. In Isa. 11, we have the present reign of God's grace announced

as follows: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."—Isa. 11: 1, 2.

This branch is Christ. "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Here is the authority and power with which he speaks to the nations through his Spirit and ministry. While the whole gospel era "sends forth judgment to victory." The smiting of the earth refers more particularly to the present judgment of all the false creeds, and systems, and spurious professions of these last days, while God is summoning all nations down in the valley of Jehoshaphat, and judging them by the standard of truth. Joel. 3: 2, 12. Rev. 17: 1. And is by the fire of the Holy Spirit burning the rubbish of false religion, Isa. 4: 3, 4. 10: 17-23, which destroys the sect yokes from his people. See verse 27. This is a judgment preparatory to the judgment of the last day, and results in the separation of a pure holy remnant, overflowing with righteousness. That remnant called out of Babylon and washed in the blood of the Lamb, becomes the bride of Christ, ready for the coming Bridegroom. Rev. 19: 7, 8.

Returning to Isa. 11, let us continue to read. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of

the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11: 6-9.

Here it is supposed that the earth will be so purified from the effects of sin that the savage animals will become harmless. But if the earth will be burned over, will not all the animals perish, as they did under the flood? Will God have some one build another ark to preserve the species? or will he resurrect the animals, or create them again? One of the three he would have to do. But such things are too absurd to talk about, and utterly without scripture support. What then does it mean? The spiritual understand it very well. The fact is, this state of things is not descriptive of the earth, but "they shall not hurt nor destroy in all my holy mountain."—Ver. 9. About the same remark is made concerning the animals in Isa. 65:25, and it is confined to God's holy mountain. This holy mountain is certainly the church, as many scriptures clearly show. But we all know that earthly animals have no place in the "spiritual house" of God. This however is true, the Bible uses different animals to express various human characters. God's children are compared to sheep (John 10: 1-8), because of their harmless and gentle nature. Christ called Herod a "fox." Luke 13: 32. And wicked men generally as wolves, Luke 10: 3, also false prophets, Matt. 7: 15, and false teachers. Acts 20: 29. Wolves are very dangerous and treacherous animals. Such also, he would have us understand are those false teachers. "Beware of dogs," says the apostle Paul, Phil. 3: 2, which he defined as "evil workers." In

Eze. 34 we have a whole chapter full of domestic animals, explained as "men."

The description therefore of Isa. II simply shows how salvation and the holiness of the Lord takes all the growling, barking, and devouring nature out of men. So that the wolf will no more devour the Lord's sheep. And even the great lion-like sinners that were a terror to society become as harmless as a calf, and a child can lead them. All the selfish, troublesome, and devouring nature is taken out of all the sanctified, so that they do not hurt nor destroy in all God's holy mountain; but there is perfect love, fellowship, and harmony.

And the cause of this happy state is thus given: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Ver. 9. If this knowledge of the Lord were spiritual and experimental, it would imply a holy state. But the context and parallel passages prove that it simply refers to a general diffusion of an intellectual knowledge of the Lord, by the gospel preached in all nations. The time was when the true God was only known in Judah and Israel. But the New Testament commission says, "Preach my gospel to every creature;" "teach all nations." "And the gospel of the kingdom must first be preached in all the world, for a witness to every nation, and then shall the end come." "The heathen shall know that I am the Lord."—Eze. 36: 23.

There was a very rapid spread of the gospel of Christ nearly all over the then known world in the early period of the church. And there shall be a glorious flood of divine truth spread over every nation in these last days. Whether men will obey the gospel and become savingly acquainted with God or not, they must receive an intellectual knowledge of the Lord by the hearing of the Word, and

thus be prepared to stand before the judgment bar without excuse for their sins. But only a remnant shall believe in these last days, and be turned from darkness to light; though the gospel of God's kingdom is preached in all the world, in every nation, as a witness unto all men, just before the end comes. So our Savior informs us. Matt. 24: 14.

Daniel speaks of the same thing. Referring to the "time of the end,"—Dan. 12: 4,—he says, "many shall run to and fro, and KNOWLEDGE SHALL BE INCREASED." Thus shall the knowledge of the true God cover all the earth, as a witness to every nation, just before the end of time. And it is true, thank God, that many will be saved; for we read again in verse 3, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." But no where is it written in the Bible that all will make a saving use of this knowledge and become righteous. But read again in verses 9, 10, "The words are closed up and sealed till the time of the end.—A short period of time just before the coming of Christ.—Many shall be purified, made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." The true light shall shine everywhere; many will be really saved from sin, and be clothed in white raiment; as we see the bride after coming out of Babylon. Rev. 18: 23. 19: 7, 8. But at the same time the greater mass will remain wicked, and not understand the signs of the times. Hence will be taken in surprise by the coming of Christ.

But many shall be purified. That refers to the fact that the many running to and fro by heaven's commission preach true holiness of heart. That is corroborated by this prophecy:

"Woe to him that buildeth a town with blood, and establisheth a city by iniquity.

Behold, is it not of the Lord of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look upon their nakedness!" —Hab. 2: 12-15.

The same Holy Spirit fire that purifies a remnant, and makes them white and spotless for the reception of the Lord, also consumes the sectarian structures that men have built up in these last days. But blinded by their party zeal which is idolatry, they do not see that God is rejecting all these earth-born factions, and calling his people out of them. Hence the foolish sect builders weary themselves, trying to build up what God is burning down. It is an awful fact that they build their city even with the blood of slaughtered souls, and establish it with iniquity. "Woe unto them."

But this is what makes it a hard task to build up sectism any more. Every where the true light of God is revealing the corruption of this great babel of confusion; and drawing the line of distinction between God's church and the unholy schisms; so that sinners see the difference, and a large portion of society already have no confidence in, or respect for the modern sects. This is all implied in these words: "The people shall labor in the very fire, and the people shall weary themselves for very vanity. For the earth shall be filled with the knowledge of the glory of the Lord."

This language, you see, is even stronger than that of Isa. 11: 9. There it is, "The knowledge of the Lord," here, "the knowledge of the glory of the Lord." This signifies the knowledge of the holiness of the Lord. It refers to the great holiness reformation that is sweeping over the earth like a fire.

Jesus prayed the Father to sanctify the church, and referring to the same state, said, "The glory which thou gavest me, I have given them, that they may be one even as we are one."—John 17: 17, 22. This divine glory makes the church perfectly one. And you will find it defined in Heb. 2: 11. "For both he that sanctifieth, and they who are sanctified are all of one." This sanctifying and unifying glory of the Lord is received by the Holy Spirit. "But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3: 18.

But we cannot follow this excellent glory farther. Not only the knowledge of the true God, but also that of his holiness shall flood all this earth in these last days. And yet at the same time proud, wicked sects will be zealously building up their corrupt city, with the woe of God upon them. Yea, more, as seen in the above words of the prophet Habakkuk, this shocking and awful saloc business will be running on in this world contemporaneous with the knowledge of the glory of the Lord that will cover the earth as the waters cover the sea. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunk."

This divine glory to be spread abroad every where, and the two elements mentioned just before and after it, constitute three leading great characteristics of these very days; and more fully develop-

ing for the time immediately before us. Namely, God's pure and holy remnant swiftly running everywhere spreading the fire of God's holiness. While on its right and left are raised up against it two great bulwarks of sin and wickedness. First, the apostate and soul-devouring city of sect confusion drunk on the wine of her fornication, and destroying millions of souls with her false hopes and worldly policy; and on the other hand the corrupt world, intoxicated with covetousness, and drunk in the filth of intemperance.

There are many other scriptures that show there shall be a general diffusion of the knowledge of the true God and his truth in these last days.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."—Matt. 24: 31-33.

These angels are God's messengers, or ministers. They gather his elect, or true children together, into the one faith delivered to the saints by the Lord Jesus Christ. This they do by preaching the almighty truth, the great sound of a trumpet. And they shall sound it in every place "from one end of heaven to the other." This must swiftly go on until the knowledge of the Lord shall cover the whole earth.

In Rev. 14: 6, 7, we see this ministry represented by one angel, "Fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice,

Fear God and give glory to him, for the hour of his judgment is come”.

The judgment here alluded to may refer to the “judgment of the great whore,” now in progress, or it may refer to the final day of judgment; and “at hand,” signify, near to come. The poor hirelings and their starved flocks, think the present truth of God preached with the Holy Spirit sent down from heaven is a very “loud voice.” And they cannot endure the sound doctrine. Observe this flood of truth must go “to all that dwell on the earth, of every nation, kindred, tongue and people.” Hence it will cover the earth as the waters cover the sea.

In Isa. 52: 7, this latter-day flying ministry is spoken of as “publishing salvation.” And saying unto Zion [God’s church], “Thy God reigneth.” That means deliverance from all other gods and lords.

In the next verse we are told they shall sing together, and “see eye to eye,” which signifies their perfect harmony in spirit, faith, doctrine, and life. And the effect of their preaching is noted in verse 1, “Put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.” Here is the pure church of God restored to view, as it was at the beginning, without a sinner presuming to claim membership.

Nahum refers to the same ministry, producing the same glorious work of a perfect separation and a pure church. “For the wicked shall no more pass through thee; he is utterly cut off.”—Nahum 1: 15.

Let us bring one more text that relates to the knowledge of the Lord covering the earth as the waters the sea.

“Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep

away the refuge of lies, and the waters shall overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."—Isa. 28: 17, 18.

The refuges of lies are the many sect organisms that men are trusting in. But God is sending forth a ministry through whom he can "lay judgment to the line" of his word, and "righteousness to the plummet" of truth. "And the hail"—which in Rev. 8: 7 is associated with the fire and blood. These three make up the elements of the true gospel of holiness. Hail denotes the judgment, power and authority given to the saints of God. Fire, the Holy Spirit; the blood, the precious blood of Christ which cleanseth from all sin. "And the hail shall sweep away the refuges of lies, and the waters [God's truth] shall overflow the hiding place." When a great freshet overflows a place where small animals have burrowed in the earth, they can no longer hide in their dens. The water will follow them no matter how deep they dig. They must come forth or drown. Just so God's truth is being poured forth in torrents. It utterly overflows all the sect, association, band, and secret order hiding places. And men must come out of them or die. Where the present truth of God streams forth in the Spirit, men can no longer hide in the low places of their sect. Can not carry a profession of Christ while living in sin, and ease their conscience because they are as good as the rest of "their church;" when, in fact, about all are sinners together. Nor can they hide under the falsehood which covers the largest portion of sectism; namely, "No one can be perfect;" "no one can live free from sin," etc. All these refuges are

submerged by the truth of God's perfect salvation. So this knowledge of the Lord, and of the glory of the Lord, comes as an "overflowing scourge," when men are at ease under a "covenant with death," and an "agreement with hell;" such as sect vows and covenants, and secret society oaths. And it demands that all these be disannulled, and men should only vow allegiance to the God of truth. But there is no evidence that all will receive the truth and be saved. In fact the uniform voice of truth is that only a remnant obey the voice of God, and prepare to meet the Lord; but as to the masses, "Behold, the word of the Lord is unto them a reproach."—Jer. 6: 10. "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and confidence shall be your strength: and ye would not."—Isa. 30:15.

15th. HISTORY OF THE MILLENNIUM.

The word "millennium" is not in the English Bible, nor yet in the Greek New Testament. It is a Latin term, denoting a thousand years.

We have said that signs announced the coming of Christ near. Upon this point all millennium teachers agree with us. We have shown that the scriptures most emphatically teach that his coming will be the hour of the general resurrection, the day of final and universal judgment, and the burning up of this entire earth. Where then does the millennium come in? We answer that it only occupies a place in the creeds of the dark ages of confusion, and the superstitious notions of men. That is the only realm the Bible leaves for it. History gives us the following introduction of the tradition:

Cerinthus required his followers to retain part of Mosaical law, but to regulate their lives by the example of Christ; and taught that after the resurrection, Christ would reign upon earth, with his faithful disciples, a thousand years, which would be spent in the highest sensual indulgences. This mixture of Judaism and oriental philosophy was calculated to make many converts, and this sect became very numerous. They admitted a part of St. Matthew's gospel, but rejected the rest, and held the epistles of Paul in great abhorrence."—GREGORY AND RUTTER'S CHURCH HISTORY, Page 30.

Cerinthus was one of the worst heretics of the first century, and was utterly rejected by God's church.

History agrees very decidedly as to the source of the notion. We gather a few extracts from *ENCYCLOPEDIA BRITANNICA*. "Nowhere in the discourse of Jesus is there a hint of a limited duration of the Messianic kingdom. The apostolic epistles are equally free from any trace of chiliasm."—Article on *Millennium*.

"It was the universal feeling among primitive Christians that they were living in the last period of the world's history." Vol. 8, page 534.

If they believed the guide book that Christ and the apostles left them, they could not possibly believe any thing else. They did not therefore believe in another thousand-year age to come.

Where did the idea originate? From the "Apocalypse of Baruch," and other ancient fabulous books of the Jews. Quoting the Revelator in Rev. 20 the article in *ENC. BRIT.* thus remarks: "More than this, John did not say. But other ancient Christian authors were not so cautious. Accepting the Jewish apocalypse as sacred books of venerable antiquity,

they read them eagerly, and transferred contents bodily into Christianity." "The Jewish expectations are adopted, for example by Papias. He actually confounds expressions of Jesus with verses from the Apocalypse of Baruch."

Eusebius, whose history was the first after the inspired Acts of the Apostles, written in the fourth century, thus says of Papias: "The same historian also gives other accounts, which he says he adds as received by him from unwritten tradition, likewise certain strange parables of our Lord, and of his doctrine, and some other matters rather too fabulous. In these he says there would be a certain millennium after the resurrection, and that there would be a corporeal reign of Christ on this earth; which things he appears to have imagined, as if they were authorized by the apostolic narrations, not understanding correctly those matters which they propounded mystically in their representations. For he was very limited in his comprehension, as is evident from his discourses." Book 3: chapter 39.

"The idea of a millennium reign proceeded from Judaism, for among the Jews the representation was current, that the Messiah would reign a thousand years on earth." "A sensuous rude fancy formed gross images of this reign; and such products of Jewish imaginations passed over to Christianity."—NEANDER'S HISTORY OF CHRISTIAN DOGMAS, Vol. I, page 248.

"Though millennarianism had been suppressed by the early church, it was nevertheless from time to time revived by heretical sects. Millennarian notions were propounded in the prophesies of *Joachim*."—HAGENBACH'S HISTORY. Vol. 2: 119.

Referring to the millennium, DR. SCHAFF, HISTORY page 299, says, "The Jewish hope of a Messiah:

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